



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Jesuits.

It has already been said, that Paris was the cradle of the Society, because Ignatius chose his first companions in that city, where they all made their vows and took those oaths which they have so often since repeated.

They were so ambitious to be incorporated with the University of Paris, that in their petitions to Paul III. in 1540, and to Julius III. in 1550, to give themselves an air of some importance, they asserted they were all graduated in that university. This, though no more than a sample of their uniform conduct afterwards, was a bad beginning, for upon a search of the registers it was found that three of the ten had never taken any degree. This disgrace, however, could not fall upon Francis Xavier, who was absent on the course of his missions, when these petitions were presented.

From 1540, immediately after the approbation of the society by Paul III. Ignatius having distributed his companions into the different parts of the world, sent a number of scholars to Paris under the conduct of Equia, and afterwards under that of Dominicus. But the king having ordered all the subjects of Charles V. to depart from the kingdom, the greatest part of this little society, which was composed of subjects of the emperour, retired to Louvain.

Nevertheless, in 1545, there were thirteen of them in the college of the Lombards as beneficiaries or scholars, and under the conduct of Viole, but without being known. They found a powerful protector in the person of William Du Pratt, bishop of Clermont, natural son of the famous Du Pratt, chancellor, cardinal and legate, who offered to purchase the papacy with a hundred and twenty thousand livres, and who had left great riches to his son. This prelate first established the Jesuits in his city of Billon; he then lodged those who were at Paris in his house, the Hotel de Clermont, and finally left them a considerable legacy, of which we shall have occasion to speak again. Viole received orders from the general to make profession, between the hands of the bishop of Clermont, who delegated the Abbey de Sainte Genevieve to receive it.

All these things were still but experiments, of which Ignatius calculated to make a good use in future. He had his enterprize too near his heart to neglect any thing that might extend it. He had insinuated himself at Rome into the good

graces of the cardinal de Lorraine, who had promised him to protect his institution at the court of France, when he should return there. In fact, upon the instances of that cardinal, the king, Henry II. issued, in January 1550, letters patent, by which he agreed and approved the Bulls of the Pope, which the Jesuits had obtained. And ‘permitted the said brothers to construct, edify, and cause to be built from such means as might be given them in charity, a house and college, in the city of Paris only, and not in other cities, there to live according to their regulations and statutes ; and commanded his courts of parliament, not only to suffer but to cause the said brothers to enjoy the said privileges.’

The Jesuits presented their letters patent to parliament—parliament passed an arrest which ordained that the papers should be referred to the king’s counsellors at law to give their opinions or conclusions. M. Brussart, attorney general, of whom Pasquier and du Boulay have said that he was the Cato of his age, consulted with his colleagues, M. de Marillac and Seguier, and they gave their conclusions in writing with their reasons in detail, against any juridical approbation or verification ; at least, in all events, to present remonstrances to the king, that the authorization of those letters patent should not pass.

The parliament did not proceed to any decree upon these conclusions ; but they were communicated, under hand, to the Jesuits themselves. These fathers, immediately threw the court into an agitation, (and what a court was that !) and obtained letters of jussion, i. e. letters of positive command to the parliament, to enregister these letters patent. These facts are stated in the discourse which M. Seguier delivered in parliament, on the 26th of January, 1552. This discourse is too important to be neglected in any thing it contains. Here it is entire.

Extract from the registers of parliament. On this day the gentlemen of the king’s law counsel by the organ of M. Peter Seguier, advocate of the said king, have remonstrated to the said court of parliament, that heretofore there were letters patent of the king presented to the court, that it might authorize a congregation, which they call the congregation of Jesuits. And after the presentation of the said letters patent, the court ordered that they should be communicated to the attorney general of the king, in the customary manner. The attorney general of the king, having examined the said

letters patent with the late M. Gabriel Marillac, then advocate general of the king, they delivered their conclusions, or report in writing with their reasons, to prevent the juridical approbation and verification of them. At least, in all events to make remonstrances against the authorization of the said letters patent. These conclusions, or in other words, this report contained three or four points.

1. They found the erection of this congregation of Jesuits not only unnecessary, but superfluous ; for the canonical constitutions, which had been made four or five hundred years before, had determined that there were then enough of religious orders, and reprobated those which had been then recently introduced, and those others which were then projected and desired to be introduced ; and it then seemed sufficient to support those which had been anciently approved and received. Hence it appeared to them, that this congregation of the Jesuits was (Nimia) too much. Moreover these Jesuits take such sagacious precautions, that if any transgression of their regulations is committed, recourse must be had to Rome for a decision.

2. By these letters, they are permitted to hold all their possessions, without any obligation to pay tythes ; so that the curates, and those to whom the tythes belong, can pretend to none. This appears an innovation.

They say by these letters, that they will go and preach the Faith of Jesus Christ in the Morea, that is, in the ancient Peloponnesus. This would be very well ; but if they had devotion enough to undertake this for the honour of God and the propagation of our faith, they need not demand such privileges as they do.

For these reasons, the king's counsellors at law have been of opinion that they ought to oppose the authorization of the said letters patent, or at least to supplicate parliament to make remonstrances to the king against such authorization.

And although their conclusions were in writing, nevertheless the court of parliament would not have given the Jesuits any right to them or power over them by which they might come to their knowledge ; much less would have delivered those letters patent and the conclusions upon them altogether to those who pursued the authorization of them, so that they might be laid before the king and procure letters in form of iteration, rejecting the said attorney general and his conclusions implying, that the king had understood the re-

monstrances, which were intended to be made to him, but notwithstanding those intended remonstrances, he willed and intended that his first letters patent should be juridically approved, and commanded the said attorney general that he should not only consent to the verification of the said letters, but that he should require it.

For these reasons they besaught the parliament, first, that the conclusions which they might in future present in writing or by words pronounced in person, should be held secret in such a manner that they may not come to the knowledge of those, who pursue the verification of any letters patent. As to themselves, if they have reported conclusions which the court have thought not good and see fit to reject, they will receive that as patiently as if the court had judicially approved them. But it appeared strange to them, that their conclusions should be carried to the king in his council, and that fresh letters should be despatched, that notwithstanding those conclusions, parliament should proceed to ratify the first letters.

But finally they persist according to their said conclusions in their request, that remonstrances may be made to the king. Done in parliament the 26th of January, 1552.

If any reader's curiosity should incline him to amuse himself with this society, he may find a summary of its history and character, not less candid than elegant, in Dr. Robertson's classical history of Charles V. vol. ii. p. 192. vol. iii. pp. 204—23; and in Pascal's Provincial Letters; in the French Encyclopedia, article Jesuit; in the American Encyclopedia, article Jesuit; in the notes and dissertations of the Marquis D'Argens in his Translations of Ocellus, Lucanus and Timeus of Locris; and above all, in the *Histoire Generale de la naissance et des progres de la Compagnie de Jesus*, printed in Amsterdam in 1761, in four volumes 12mo, of three or four hundred pages each.

In the mean time, I may pursue my inquisitions, at my leisure, in my own time, and in my own way.

INQUISITOR.